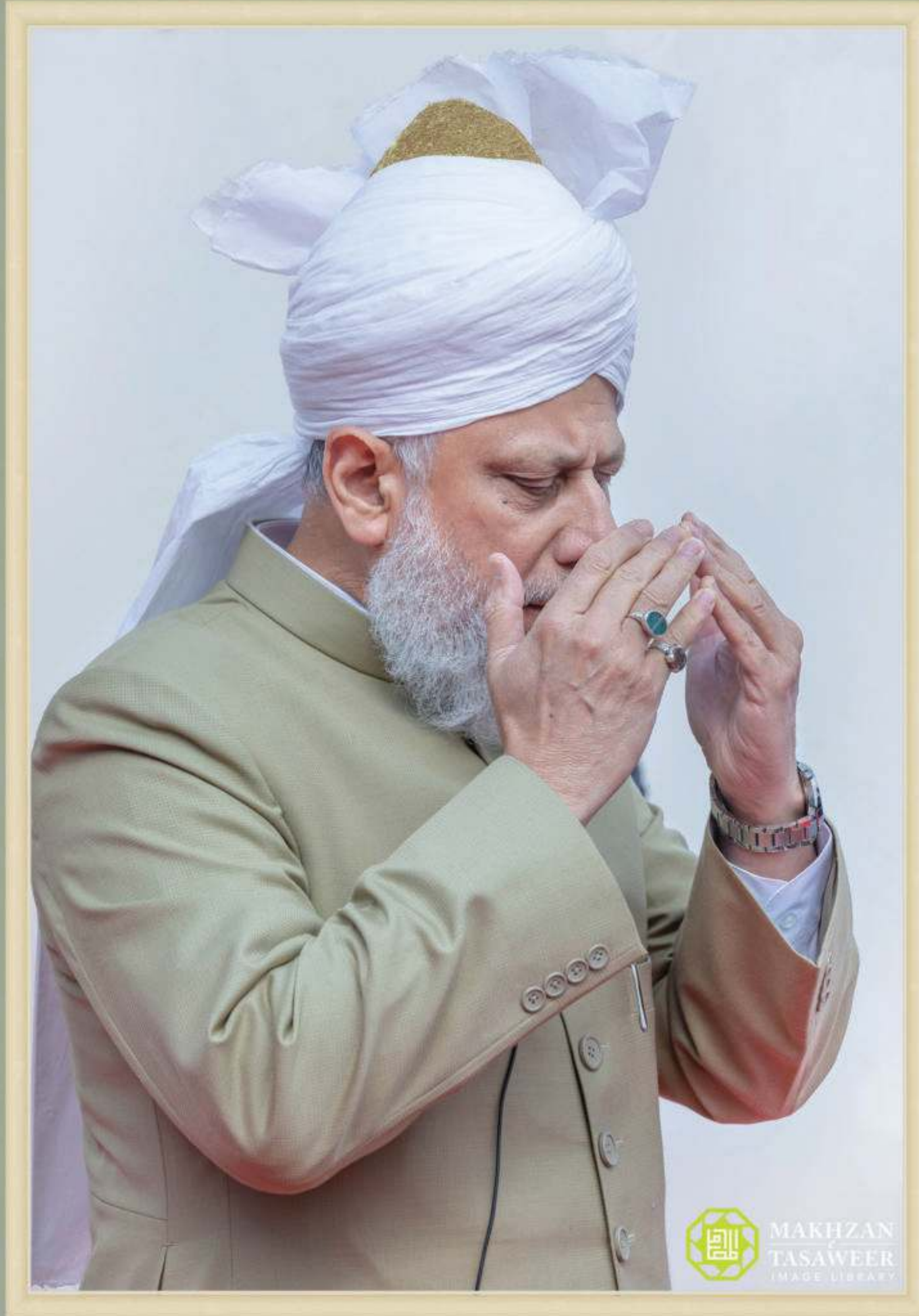
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ANSARUDDIN

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[Hazrat Mirza Masroor Ahmad, Khalifatul Masih V]

"I am with you and with all your dear ones."

[Translation of an Urdu revelation vouchsafed to Hazrat Mirza Ghulam Ahmad, Tadhkara, p.630, 4th edition]



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ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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CONTENTS

	Page
Selected verse from the Holy Qur'an	2
Split word translation	3
Selected saying of the Holy Prophet ﷺ	4
Sayings of the Promised Messiah عليه السلام	5
Ramdhan and Taqwa Hazrat Mirza Masroor Ahmad, Khalifatul Masih V	6
Thinking ill of others	11
The Observance of Prayer (Iqamatus Salat) Maulana Ataul Mujeeb Rashed	12
Raising Ahmadi Children in the West Nasir Mahmood Malik	18
Relationship of Companions of the Promised Messiah عليه السلام with Allah the Almighty Professor Asif Ali Parvez	24
Majalis & Regional Activity Reports	33

Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿١﴾

یٰۤاَیُّہَا النَّاسُ اتَّقُوۡا رَبَّکُمُ الَّذِیۡ خَلَقَکُمۡ
مِّنۡ نَّفۡسٍ وَّاحِدَۃٍ وَّ خَلَقَ مِنۡہَا زَوۡجَہَا
وَ بَثَّ مِنۡہُمَا رِجَالًا کَثِیۡرًا وَّ نِسَآءً ۚ وَ
اتَّقُوا اللّٰہَ الَّذِیۡ تَسَآءَلُوۡنَ بِہٖ وَ الۡاَرۡحَامَ ؕ
اِنَّ اللّٰہَ کَانَ عَلَیۡکُمۡ رَقِیۡبًا ﴿٢﴾

In the name of Allah, the Gracious, the Merciful.

O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

[Surah An-Nisa’, 4: 1-2]

Split word translation

مدينة	الرَّحِيْمِ	الرَّحْمٰنِ	اللّٰهِ	اسْمِ	بِ	سورة النساء
	the Merciful	the Gracious	Allah	name	in	

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○1

In the name of Allah, the Gracious, the Merciful.

كُمْ	خَلَقَ	الَّذِىْ	كُمُ	رَبَّ	اتَّقُوْا	النَّاسُ	يٰۤاَيُّهَا
you	He created	Who	your	Lord	you fear	the people	O you

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ

O you people! fear your Lord, Who created you

وَ	زَوْجَهَا	مِنْهَا	خَلَقَ	وَّ	وَّاحِدَةٍ	نَّفْسٍ	مِّنْ
and	its mate	from it	He created	and	single	soul	from

مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَ

from a single being and created therefrom its mate, and

اللّٰهَ	اتَّقُوا	وَ	نِسَآءً	وَّ	كَثِيْرًا	رِجَالًا	هُمَا	مِنْ	بَثَّ
Allah	you fear	and	women	and	many	men	both	from	He spread

بَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّ نِسَآءً ج وَاتَّقُوا اللّٰهَ

from the two spread many men and women; and fear Allah,

اللّٰهَ	اِنَّ	الْاَرْحَامَ	وَ	هٖ	بِ	تَسَآءَلُوْنَ	الَّذِىْ
Allah	verily	ties of relationship	and	that	with	you appeal to one another	whose

الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ط اِنَّ اللّٰهَ

in Whose name you appeal to one another, and *(fear Him particularly respecting)* ties of relationship. Verily Allah

اَمْوَالَهُمْ	الْيَتٰمٰٓى	اٰتُوا	وَ	رَقِيْبًا	عَلَيْكُمْ	كَانَ
their property	the orphans	you give	and	one who watches	over you	He was

كَانَ عَلَيْكُمْ رَقِيْبًا ○

watches over you.

Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

The Holy Prophet ﷺ saw God in a most beautiful manifestation. He said that his Lord had instructed to him to recite this prayer:

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ
وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً
فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

"O Allah, I beg You to grant me the ability to do good and refrain from evil deeds. Confer the love of the poor on me. When You intend to put people in trials, take control of my soul without putting it in trial."
[Jami' al-Tirmidhi, Kitab Tafsir Al-Quran]




Sayings of the Promised Messiah & Mahdi عليه‌السلام

True gratitude is in adopting righteousness and purity

Your true expression of gratitude is by adopting righteousness and purity. To merely respond by saying Alhamdulillah (all praise belongs to Allah) when asked if you are a Muslim does not constitute thankfulness and appreciation. If you pay true gratitude, i.e. if you tread the ways of purity and righteousness, I give you glad tidings that when you stand at the frontier, as it were, no one can gain dominance over you. I remember that a Hindu head clerk named Jagan Nath, who was a very prejudiced man, mentioned that he was serving as head clerk in Amritsar or some place else and there was an employee— apparently a Hindu— who secretly observed the Islamic Prayer. Jagan Nath says that he along with the other Hindu employees disliked him greatly and all of them decided to have the man dismissed. Jagan Nath says that he harboured the most ill-intent at heart and lodged complaints against the Hindu many times, saying that he had committed this mistake or broken that rule, but no attention would be given to these complaints. He goes on to say: 'However, we had determined that we would have this man dismissed and in order to succeed in our objective, we had even gathered a list of complaints and from time to time I would present these complaints to the officer in-charge as well. If ever our officer became furious and finally summoned the man, as soon as he appeared before him, his rage would subside just as water puts out a fire. The officer would lightly rebuke him in a very soft manner, as if the employee had committed no mistake at all.'

[Malfuzat, Vol. 1, pp. 75 – 76]

Ramdhan and Taqwa

Summary of the Friday Sermon by Hazrat Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز, Khalifatul-Masih V, on 18th May 2018 at the Baitul Futūh Mosque, Morden, London



After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Hazrat Khalifatul Masih V ايده الله تعالى بنصره العزيز recited verse 184 of Surah al-Baqarah and then stated:

"O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous." (2:184)

By the Grace of Allah, the Exalted, the month of Ramadan has started, the objective of the fasting is taqwa (God-fearing righteousness). Islam is an everlasting religion. The Holy Qur'an is preserved in every corner of the world in its original form and serves as a guidance for those who are righteous. Moreover, in the latter-days, God Almighty sent the Promised Messiah عليه السلام for our reformation, for the propagation of the Holy Qur'an and God has enabled us to believe in him. Thus, it is a huge responsibility upon us Ahmadis that we understand the essence of fasting and try to reach the objective of fasting, i.e. inculcating taqwa and continuously progressing in it.

In the subsequent verses, the details and guidelines pertaining to the commandments regarding fasting have been mentioned. Reciting the Holy Qur'an, following the commandments of Allah the Exalted and paying attention towards supplications have also been mentioned. Thus, during the month of Ramadan, when we try to attain righteousness, our attention will also be drawn towards the various aspects of worship. If we are not refraining from vices, whether they are affecting ourselves or causing distress to others, we should be aware that the purpose of fasting will only be fulfilled by abandoning such practices. Despite fasting if we harbour arrogance, if we pride ourselves unnecessarily on our actions and other matters related to us, or that we have the habit of self-admiration whereby we desire others to praise us, or that we like that our subordinates flatter us, and we become

happy at this fact, then this does not constitute as taqwa (God-fearing righteousness). If we are not refraining from fighting, quarrelling, telling lies and spreading disorder during the fasts, it cannot be righteousness. If we are not spending our time during the fasts in worship, supplications and virtuous deeds, it can neither be considered as righteousness, nor are we fulfilling the purpose of the fast. The Holy Prophet ﷺ has said that God Almighty has no need for one to starve themselves if they are not achieving these objectives.

Some people make it appear as if they are observing the fast, whereas they are not in fact doing so. Hence, this is the reality of the fast for some people. Thus, after having believed in the Promised Messiah عليه السلام it is a great responsibility upon our shoulders as Ahmadis to try and do justice to the fasts as God Almighty has commanded; to try and understand what righteousness is and how we can achieve it. The Promised Messiah عليه السلام has informed us on various occasions who a righteous person is. The true comfort and pleasure is acquired through righteousness and not through worldly pleasures. For a person to become a true believer, he must perform every deed of his in accordance with the desire of God Almighty and in order to acquire His pleasure. This is the very aspect which distinguishes a believer from a disbeliever. The Promised Messiah عليه السلام also told us that a person should excel in the understanding of God Almighty. Every coming day should allow us to progress in our comprehension of Allah. Nevertheless, I will now present various extracts of the Promised Messiah عليه السلام in relation to righteousness.

The Promised Messiah عليه السلام says, 'I am contemplating to separate truly righteous people, those who give precedence to faith over the world and those who have devoted themselves to Allah from among my Jama'at and entrust them with some form of religious duties. Following that, I will be the least concerned about those people who are continuously engulfed in worldly matters and problems and those who spend their days and nights in search for the futile world.'
Thus, this was his agony that every member of his Jama'at should tread on the path of righteousness, instead of being troubled by the mere plights of this material world.

The Promised Messiah عليه السلام explained that taqwa (God-fearing righteousness) is a key component for the acceptance of prayers. It is a fundamental condition, which cannot be removed. The Promised Messiah عليه السلام stated, 'If a person desires for his prayers to be accepted, whilst he is in (a state of) ignorance and misguidance, will he not then be (considered to be) reckless and ignorant? Therefore, it is essential for every member of our Jama'at to tread on the path of taqwa (God-fearing righteousness) as much as possible so that they may experience the

pleasure of the acceptance of prayers and so that they may increase in faith.'

The Promised Messiah عليه السلام says: "A person is overtaken by difficulties and hardships and there are various necessities that have to be met. Taqwa (God-fearing righteousness) is the key ingredient in order to resolve such issues." God creates a way out for a righteous person from every difficulty and He grants ways of liberation from hardships from the unseen. He provides for such a person in a manner that they cannot comprehend. Therefore, one should offer this prayer a lot and should also keep in mind (Arabic).

If a person remembers this then their attention can always stay focused on treading the path of taqwa (God-fearing righteousness). Taqwa (God-fearing righteousness) is rooted in all the parts of a human being, i.e. all the faculties of man such as one's beliefs, words and morals. There must be Taqwa in one's beliefs, in one's words and in one's general behaviour. With regards to fasting there is a Hadith in which the Holy Prophet صلى الله عليه وسلم said that the one who fasts should always keep his tongue pure and if anyone argues with him then he should merely say 'I am fasting and cannot answer you'.

The Promised Messiah عليه السلام says, "Taqwa (God-fearing righteousness) incorporates the whole of mankind, whereas the tongue is something which can lead someone far astray from it." That is to say that Taqwa is required in all matters and affairs. By the tongue one can go far away from Taqwa, in that one can display arrogance and by the tongue one adopts Pharaoh-like qualities, i.e. they begin claiming to be very important people. In the same way by the tongue one's hidden good deeds turn into boasting and one can be harmed quickly by this.

The Promised Messiah عليه السلام states, "We learn from a hadith that the one who protects his private parts and his tongue from all evil is guaranteed Paradise. The Promised Messiah عليه السلام further states "What I mean by this is that if one is driven by necessity to eat the flesh of swine then this is a separate matter as permission has been granted by God Almighty in such circumstances, but if through his tongue if he issues the edict (that eating) swine is permissible, then he strays away from the sphere of Islam. Such a person permits that which God Almighty has deemed unlawful. Thus, it is clear from this that the harm of the tongue is very dangerous, therefore a believer must strive to control his tongue and to not allow any such words to be uttered which are against taqwa (God-fearing righteousness).

The Promised Messiah عليه السلام says, "Control your tongues otherwise your tongues will control you and you will speak in vain." Many of us would have increased our Zikr Ilahi (remembrance of Allah) during fasts.

Your increase in remembering Allah should correspond with a decrease in engaging in idle and unnecessary conversations. You should make efforts towards achieving this so that you can attain the purpose of righteousness and fasting. Then the Promised Messiah عليه السلام says: "Always reflect on to what extent have you increased in righteousness and purity. The Quran is your benchmark for this. Remember when someone forsakes Allah the Almighty, then Allah the Almighty leaves Him. When Allah the Almighty leaves someone then surely Satan establishes his relationship with such a person. Then the Promised Messiah عليه السلام says:

The Promised Messiah عليه السلام explains how there are two aspects to piety and how Allah the Almighty treats those who carry out virtues. He says: "All virtues carried out by man are divided into two – firstly are obligatory virtues and second are supplementary virtues. However, the second aspect, supplementary, is something man must also participate in. Obligations are those which are mandatory, for example if one takes a loan from someone it is compulsory to repay it. Also, to recompense one's piety towards you with piety is obligatory. In addition to these obligatory virtues are the supplementary ones. These are those virtues which are additional, for example beyond showing kindness to someone, you show them an even greater degree of compassion and concern in return.

The Promised Messiah عليه السلام says: "The AuliyaUllah (friends of Allah) too, perfected their obligations through supplementary virtues. For example, in addition to Zakat they give other forms of Sadaqaat (charity). Allah becomes the Wali (friend) of such persons. Allah the Almighty states that His friendship reaches a point to where He becomes a person's hands, feet and even tongue through which he speaks.

God Almighty states that those who are His walis (saintly people), converse with Him, walk with Him and work with Him, in other words they are wholly devoted to Him. Such people who come forward in virtuous deeds then God Almighty Himself supports His wali and completely destroys the enemy. Look how great the stature and rank of a wali is that he is so close to God that to cause any torment to him is akin to causing torment to God, thus how great of a helper would God be for such a one."

Advising us on living a life of humility and meekness, the Promised Messiah عليه السلام states: "A condition for those who wish to be counted amongst the righteous is that they should lead a life of humility and meekness. This is one of the branches of taqwa (God-fearing righteousness) through which we are to overcome unlawful anger. To refrain from anger is the ultimate and most arduous stage for many wise men and pious individuals.

Arrogance and pride are borne out of anger. One only becomes angry when he considers himself to be superior to the other. I do not wish for the members of my community to consider others to be superior or inferior, or to look upon others with conceit and disdain."

Elaborating upon how a believer who adheres to taqwa (God-fearing righteousness) responds to any kind of success that he is granted and how a non-believer expresses himself, the Promised Messiah عليه السلام states: "Always remember this principle that it is the duty of a believer that he feels humbled and instead praises God Almighty when he is granted any kind of success. In other words, he attributes that success to God Almighty and praises Him for bestowing His grace upon him. In this way he progresses further and remains steadfast in the face of every trial and attains faith."

The Promised Messiah عليه السلام says, "Upon earning success if one demonstrates courage and resolve, one is granted a new lease of life, from which one ought to derive benefit from. One should progress in attaining the cognizance of God Almighty. If one achieves success or their prayers are accepted, then this should increase them in their understanding of the nature of God Almighty, because the greatest accomplishment which will be of benefit is the cognizance of God Almighty. This can only develop by pondering over the Grace and Blessings of God Almighty. Nobody can inhibit the Blessing of God Almighty."

The Promised Messiah عليه السلام then says, "One can only gain the nearness of God and come under His protection when one adopts true taqwa (God-fearing righteousness) and also carries out virtuous deeds. (Arabic) Each day, God Almighty records the deeds of an individual."

May Allah the Almighty enable us to fast and offer worship in this month of Ramadan whilst adopting righteousness and may this month of Ramadan bring blessings for the Jamaat, for all Muslims and the rest of the world. During these days, pray especially for the Ahmadis residing in Pakistan, as their hardships are increasing on a daily basis.

Similarly, on a daily basis there are new reports that the sparks for world war are visible. As for the major powers, it seems as though they are heading towards a global catastrophe at great pace and there does not seem to be any sign of preventing this. Therefore, may Allah the Almighty specially protect the Muslims and especially Ahmadis from the adverse effects of the war and also protect the general population from these adverse effects.



View complete recording of this sermon via MTA online

https://www.youtube.com/watch?v=Fb8LQnSlHv4



Thinking ill of others

Hazrat Mufti Muhammad Sadiq ؓ

reported that Hazrat Mirza Ghulam Ahmad,

the Promised Messiah ؑ said on 22nd March 1901:

"Once, there was a man who promised to God that he would consider everyone better than him and never look down upon anyone. One day, he saw a man seated near a bridge overlooking a river, where many people passed by. A woman was seated beside him and he had a bottle in his hand. He would take a sip from the bottle and also give a sip to the woman sitting beside him. The man who had made the promise looked down upon the man and thought ill of that man. He thought to himself, 'I am definitely better than this shameless individual.'

A boat passed under the bridge and all of a sudden, it capsized and all aboard that boat began drowning. The man [who he thought ill of] jumped in and saved all them except one. He then approached the man who thought ill of him and said:

'You thought ill of me. I have saved five people from drowning. Now you go and save the last one. God sent me here to test you and had informed me of your intentions. This woman sitting next to me is my mother and the bottle is not filled with wine but with water from the river.'

The point to take into account here is that a person should not form an opinion about another too quickly."
[Zikr-e-Habib, p. 73]



The Observance of Prayer (Iqamatus Salat) Part 1

Maulana Ataul Mujeeb Rashed, Imam of the London Mosque and Missionary In-charge UK

The topic of Iqamatus Salat, the observance of Prayer, is based on just two words, yet its subject matter entails a diverse ocean of wisdom and understanding. These two words encompass a fundamental commandment of Allah the Exalted; in fact, they entail the purpose for mankind's creation and the means of acquiring this purpose. The first injunction for mankind mentioned in the Holy Qur'an is to worship Allah. Islam has made it compulsory for Muslims to observe a specified form of worship, called Salat – one of the five pillars of Islam and a fundamental requirement of faith. The topic of Iqamatus Salat possesses a major significance in the life of a Muslim. It has been made the responsibility of every Muslim that he firmly acts upon this commandment, enlightening himself with its true understanding and fulfilling this purpose of his life, when he hears the call:

يٰۤاَيَّتُهَا النَّفۡسُ الۡمُطۡمَئِنَّةُ ارۡجِعِىۡۤ اِلٰى رَبِّكِ رَاضِيَةً
مَّرۡضِيَّةً فَادۡخُلِىۡ فِىۡ عِبٰدِىۡ وَادۡخُلِىۡ جَنَّتِىۡ

And thou, O soul at peace! Return to thy Lord well pleased with Him and He well pleased with thee. So enter thou among my chosen servants, and enter thou My garden. (The Holy Qur'an, Ch.89:Vs.28-31)

Significance of Observing Prayer

The observance of prayer is a fundamental pillar of Islam, the fulfilment of which is obligatory upon every Muslim. In the beginning of the Holy Qur'an, Allah says that true believing and virtuous people are those who possess the attribute of Yuqimunas-Salat, who observe Prayer (Ch2:V.4). Later on in the Qur'an, Allah emphatically states:

اَقِيۡمُوا الصَّلٰوةَ وَلَا تَكُوۡنُوۡا مِنَ الۡمُشۡرِكِيۡنَ

[…] observe Prayer, and be not of those who associate partners with God. (Holy Qur'an, Ch 30: V.32)

On the day of resurrection, when the wrongdoers will be asked what led them to Hell, their answer shall be:

لَمۡ نَكُ مِنَ الۡمُصَلِّيۡنَ

[…] 'We were not of those who offered Prayers, (Holy Qur'an, Ch 74: V.44)

In the sight of Allah the Exalted, beloved and accepted worshippers are those:

الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ

…who are constant in their Prayer
(Holy Qur'an, Ch 70: V.24)

الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ

Who are humble in their Prayers
(Holy Qur'an Ch23: V.3)

وَ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ

And those who are strict in their observance of Prayer
(Holy Qur'an, Ch 70: V.35)

Consistency in prayer, humility in prayer, and the safeguarding of prayers are the fundamental pillars of Iqamatus Salat. Similarly, the offering of prayer in congregation and its timely observance, and the fulfilment of all the conditions with firm assiduousness are essential for the fulfilment of Iqamatus Salat. Regarding the consideration of time, the Qur'an states:

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا

… verily prayer is enjoined on the believers to be performed at fixed hours. (Holy Qur'an, Ch 4: V. 104)

With regards to the safeguarding of prayer, Allah the Almighty's commandment is:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَ الصَّلٰوةِ الْوُسْطٰى ۗ وَ قُوْمُوْا لِلّٰهِ
قٰنِتِيْنَ

Watch over Prayers, and the middle Prayer, and stand before Allah submissively. (Holy Qur'an, Ch 2: V. 239)

In other words, the more engagements to which one is tied, the greater the significance becomes of observing prayers on time. Abandoning all other engagements, granting precedence to the prayer and assembling for its observance on time is in actuality the true meaning of Iqamatus Salat. This shall be the apparent expression of the oath which every Ahmadi Muslim, by the Grace of Allah, undertakes, namely that 'I shall give precedence to my faith over all worldly affairs.'

It is mentioned in Hadith: "One who does not offer his prayers intentionally has committed infidelity." And in another Hadith: "On the day of resurrection, the first thing one shall be called to account for is the prayer"(Al-Nisa'i) Elsewhere in the Hadith it is mentioned that the thing which separates a believer from an infidel is the observance of prayer. Furthermore, it is stated: "Salat is the pillar of religion"

In other words Salat is the foundation of Islam, without which the edifice of faith cannot remain erect.

The books of the Promised Messiah عليه السلام are replete with resounding instructions pertinent to the observance of prayer. For entrance into the Community, in the ten conditions of Bai'at (Initiation), formulated by the Promised Messiah عليه السلام , the third condition states that every individual who does Bai'at:

'Shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad صلى الله عليه وسلم '

Then the Promised Messiah عليه السلام writes:
'One who does not assiduously offer the five daily prayers is not from my community (Kishti-e-Nuh, pp.19, Ruhani Khaza'in, Vol. 19)

Then he states:
"Prayer is the Right of Allah; fulfil it well… Even if the entire house is destroyed, let it be, but do not discard the prayer. The Holy Qur'an speaks of two paradises, one of which is the paradise of this world, which is the Prayer". (Malfuzat, Vol.6, pp.370)

Significance of Prayer

The entire Holy Qur'an is full of the emphatic mention of prayer. Prayer possesses central significance in the prophetic Traditions, the Sunnah, and there is abundant mention of prayer in the Hadith of the Holy Prophet صلى الله عليه وسلم as well. Benefitting from all three of these means of guidance, and becoming saturated by that fountain of knowledge and understanding, the beautiful manner in which the Promised Messiah عليه السلام, the Imam of the Age, has mentioned prayer is a faith-inspiring exposition and one that should be pondered.

The Promised Messiah عليه السلام has stated:
"In reality, Salat is but a name for plunging into a fire, and after plunging into a fire of Divine love and fear of Allah, to burn one's being and burn everything except Allah; and it is but a name for such a state wherein God, and only God remains in sight; and man progresses to such a state wherein he speaks when God wishes, and walks when God wishes; the whole of his moving or remaining still, his performing an action or abandoning an action begins to conform to Allah's will and the ego is annihilated." (Malfuzat, Vol.10, pp.314)

"Prayer does not imply that prayer which is observed by the common people as a mere tradition, rather, prayer is that by which the heart of man is tendered, and falls before the Divine threshold becoming so immersed that it begins to melt". (Malfuzat, Vol.5, pp.402 new edition)

Then he states:
"What is prayer? It is a supplication, which is humbly implored with Tasbih (glorifying Allah), Tahmid (praising Allah), Taqdis (proclaiming His Holiness), Istighfar (seeking His forgiveness) and Durud (invoking blessings on the Holy Prophet صلى الله عليه وسلم). (Kishti-e-Nuh, Ruhani Khaza'in, Vol.19, pp.65)

Furthermore, the Promised Messiah عليه السلام writes:
'What is prayer? It is to present one's humility and supplications and weaknesses before God and to desire the fulfilment of needs from Him; at times, to stand before Him respectfully, to pay homage to His magnificence and fulfil his commandments; at times, to fall before him in prostration with complete humility and modesty, to implore one's needs from Him – this is Prayer. Just like a beggar, to praise Allah saying, 'You are like so and you are like such and such'. To express His magnificence and majesty and inducing His mercy, then imploring of Him. (Tafsir Masih-e-Mau'ud, Vol.3, pp.612, published in Rabwah, new edition)

He states:

‘A prayer in which there is no humility, no attraction towards God the Exalted, no weeping supplication before God the Exalted, is in itself a deficient prayer. Prayer is that in which one feels pleasure in supplication. Stand before God the Exalted with such attention that a state of emotion overcomes you, as if an individual is detained in a dreadful lawsuit and a verdict of imprisonment or hanging is to be announced. What is his state before the judge? Similarly, one should stand before Allah with a fearful heart. A prayer in which the heart is at one place, while the thoughts are somewhere else, and the mouth says something, is a curse, which is thrown back in the face of man, and is not accepted. Allah Almighty says: “so woe to those who pray but are unmindful of their prayer.” True prayer is that which feels pleasurable. It is this very prayer, in the description of which, it has been said that prayer is the spiritual apex – Mi‘raj – of a believer. Prayer is the means of spiritual progress for a believer. (Malfuzat, Vol.5, pp.44-45 new edition)

True Meaning of Iqamatus Salat

The idiom used in the Holy Qur’an for the observance of prayer is Iqamatus Salat. This phraseology has not been used in the Holy Qur’an merely once or twice; rather, it has been used forty seven times, by which one can fathom its significance and greatness. The word ‘Iqamah’ is a complete and eloquent word that houses a world of meanings. In Tafsir-e-Kabir, Hazrat Mirza Bashir-Ud-Din Mahmud Ahmad(ra), Second Khalifa of the Ahmadiyya Muslim community, has mentioned various meanings of Iqamatus Salah:

1. Regular Observance of Prayer

‘The meaning of Iqamatus Salat is to observe prayer regularly because the meaning of Qama ‘alal amri means to remain constant in something. Therefore, the meaning of Yuqimunas-Salat would be that ‘they do not intermit in offering their prayers’. A prayer wherein there is an intermittence is not considered true prayer in Islam, because prayer is not of temporary deeds, rather, it is considered a complete deed if there is no intermittence from the first prayer after repentance or after reaching an age of maturity, until the last prayer before one’s demise. All the prayers of those people who tend to miss their prayers in between are rejected. Therefore, it is the obligation of every Muslim that when he reaches an age of maturity, or when Allah enables him to do so, from that time until his demise, he should not miss a single prayer, because prayer is equivalent to meeting Allah, and he who refrains from meeting his beloved, passes a judgement contrary to his so-called claim of love by himself.’ (Tafsir Kabir, Vol.1, pp.104)

2. Observance Along with the Fulfilment of all Requirements

‘The second meaning of Iqamah is of equilibrium and rectitude, i.e., the virtuous offer their prayers according to its apparent conditions, and do not break the rules set for it. For example, in a state of health or in the availability of water, they offer their prayers after performing Wuzu’ (ablution), and even then, they perform their Wuzu’ properly according to the conditions set by the Shari‘ah. Similarly, they offer their prayers at the appointed time, and perform the actions of Qiyam, Ruku‘, Sajdah and Qa‘dah correctly. They recite the appointed passages and prayers

upon their proper place properly and correctly. Therefore, they pay consideration to all the apparent conditions and fulfil them properly.

At this place, it should be remembered that although the Shari'ah states that the prayer should be offered with its set conditions, this does not mean that when the fulfilment of these conditions is not possible in extreme circumstances, one should abandon the prayer altogether. The prayer itself is in any case precedent to the conditions. If someone does not have clean clothes, he may offer his prayers in dirty clothes, and especially, to abandon the prayer on the basis of suspicion is completely illogical […] Until the fulfilment of the conditions is possible, to disregard them is sin. However, when it is impossible to fulfil the conditions, to abandon prayer due to their unavailability is a sin, and such a man shall not be considered excused, rather, one who abandons the prayer. (Tafsir Kabir, Vol.1, pp. 104)

3. To Erect a Falling Prayer

'The third meaning of Iqamah is to erect something, i.e., the worshipper does not let his prayer fall. They remain forever adamant in offering their prayer correctly and as per the stipulated conditions. If in his prayer someone […] is assailed by thoughts of difficulty, he should not be dismayed, and should not consider his prayers useless, because Allah the Exalted only expects sacrifice from his servant to the extent of his capacity. Therefore, those worshippers, whose thoughts remain dispersed, if they continue to try and beautify their prayers and remain attentive, they will be striving to erect their prayer whenever it is falling. Allah the Exalted shall not waste their prayers, rather, He shall accept them, and shall include one who endeavours to erect his prayer among the virtuous. (Tafsir Kabir, Vol.1, pp. 105)

4. To Encourage and Motivate others for Prayer

'Another meaning of Yuqimunas-Salat is that the virtuous encourage others to pray, because one manner in which to erect something is to make it common and to encourage others to it. Therefore, the virtuous who act upon Yuqimunas-Salat are those who in addition to praying themselves, keep instructing others to pray as well, and make those who are negligent prompt and vigilant.'

5. Prayer in Congregation

"Wherever the Holy Qur'an has enjoined prayer, it has instructed for prayer to be offered in congregation. Nowhere is it ordered that one simply offers prayers alone. It is evident therefore that prayer in congregation is a significant principle of faith, rather, the Holy Qur'an…states that prayer is only observed correctly if offered in congregation, unless there is an uncontrollable restraint. As such, an individual who abandons prayer in congregation, except in the case that he is ill, out of town, or other Muslims are not present, even if he offers his prayer at home, it shall not be accepted, and he shall be considered as one who abandons the prayer."

In the Holy Qur'an […] the actual instruction is that the compulsory prayers be offered in congregation, and prayer in solitude is permitted only under extreme circumstances. If one cannot offer the prayers standing, he is permitted to do so whilst sitting. However, just as if someone who possesses the ability to stand and pray but does so whilst sitting, he shall be considered a sinner, similarly, one who can offer the prayer in congregation, but does not offer his prayer in

congregation, he too shall be considered a sinner. (Tafsir Kabir, Vol.1, pp. 105-106)

6. To offer Prayer with Complete Attention, Togetherness, and Vigilance

'Another meaning of Yuqimunas-Salat is also that the prayer be offered in a lively manner and with vigilance, because thoughts are dispersed as a result of laziness and negligence, and the essence of prayer is lost. (Tafsir Kabir, Vol.1, pp. 106)

An Important Matter

With regards to Iqamatus Salat, it should be remembered that for a Muslim to observe prayer on his own is not sufficient, rather, prayer must be established as a communal worship, and this system should continue generation after generation. This issue is so important that Allah the Exalted especially instructed his beloved Holy Messenger ﷺ :

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا

And enjoin Prayer on thy people, and be constant therein… (Ch 20: V.133)

It should be remembered that every individual who attributes himself to the Holy Prophet ﷺ and makes a claim of love and devotion to him, is included in this injunction. To continually instruct members of the household to offer prayer is a responsibility and a quality which is greatly liked by Allah the Exalted. Whilst alluding to Hazrat Ishmael عليه السلام , Allah the Almighty states:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ ۖ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

He used to enjoin Prayer and almsgiving on his people, and he was well-pleasing to his Lord. (Ch 19: V.56)

It is necessary to keep this aspect of Iqamatus Salat in consideration, for it is the means of securing a good family and good children.

A Beautiful Prayer

Iqamatus Salat is such an excellent quality and so very necessary for a true Muslim, that the prayer which Hazrat Ibrahim عليه السلام offered for this purpose, was so liked by Allah the Blessed and Exalted, that He made it a part of the Holy Qur'an, thus preserving it for all eternity. In this manner a message has been given to every individual of the Muslim Ummah (Community) that if you wish to acquire the Muqam-e-Ibrahim (the lofty status of Ibrahim) in your worship, if you wish to attain the Muqam-e-Mahmud (the highly commended status), then it is incumbent that you fasten this Abrahamic prayer to your soul. Moreover, not only should a Muslim adopt Iqamatus Salat in his own life, but wish and pray for the same in the lives of one's future generations as well. What a beautiful prayer it is, which has been taught to us:

رَبِّ اجْعَلْنِي مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ـ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ

"My Lord make me observe Prayer, and my children too. Our Lord! Do accept my prayer. Our Lord, grant forgiveness to me and to my parents and the believers on the day when the reckoning will take place" (Ch 14: Vs. 41-42)

(The remanining will be covered in Jul-Aug 2021 issue of Ansaruddin, InshAllah)

Raising Ahmadi Children in the West

Nasir Mahmood Malik



Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous. *(Al-Furqan, 25:75)*

1.0 Introduction:

Raising children is essentially a life long process that requires active participation by both parents. It starts with the parents' belief and value system – what they stand on and what they stand for – and continues in various ways as long as they have children. It is an amazing process to gain humbling awareness of one's shortcomings and a profound opportunity of self-improvement for the parents. As I discuss this topic today, I am mindful of the fact that it is easier to talk about it than practice it. However, we all need to understand some of the basic Islamic principles about raising children and our success will be determined by the extent to which we can put these principles into practice.

2.0 Goal/Purpose:

It is said that to be successful at anything, start with the end in mind, plan for it and prepare for it. So, if we wish to raise Ahmadi Children, we first need to know the end result we desire. Our goal is to raise children who will be able to fully discharge their obligations to Allah *(Haqooqullah)* as well as their fellow human beings *(Haqooqul Ibad)*. Briefly: *Haqooqullah* include Worship and Remembrance of Allah, fasting, zakat, hajj, etc.

Haqooqul Ibad implies being a good son/daughter, husband/wife, father/mother, relative, neighbor, friend, and a responsible, law-abiding citizen. Raising Ahmadi Children also implies raising them per the Islamic standard, not the standard of the West or the East. This is because we believe that Islam is the most complete religion for mankind, Holy Qur'an is the perfect guidance, and Holy Prophet ﷺ is the best role model.

Therefore, it is critical to differentiate between the Islamic values and traditions, and our cultural preferences and biases; especially in the West where the social values and norms are fundamentally different from those espoused by Islam. According to the Holy Qur'an, the Islamic standard of existence is the Worship of Allah as we read: I have not created the jinn and the men except that they may worship me. (…) So, when we say *Haqooqullah* and *Haqooqul Ibad*, we mean emulating the attributes of Allah and obeying all His commandments to the best of our abilities. In other words, the purpose of all our endeavours and interactions should be the pleasure of Allah. Therefore, the litmus test for the propriety of our priorities, preferences and thought processes should be their alignment with the pleasure of Allah, not the pleasure of our peers or the society around us.

We find a wonderful prayer in the Holy Qur'an: My Lord, grant me the power that I may be grateful for

Thy favor which Thou have bestowed upon me and my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. *(Al-Ahqaf, 46:16)*

This prayer constitutes a perpetual cycle of conduct and aspirations for parents as well as children, a seamless transition between generations. Thus, as parents we need to live according to the will of Allah and train our children to do the same.

3.0 Methodology (Role Model):

Given this lofty goal, let us look at the methodology of proper parenting.

1. We should mind the big picture and continually reflect upon the long term implications of short term actions. A seemingly benign choice by us may terminally affect our children. So, how we choose to live today will largely determine how our children will live tomorrow.

2. We should know that our deeds speak louder than our words. We need to be role models for our children in everything good and realize that raising children is not a set of tasks or chores; rather it is a way of life. And, only a healthy and meaningful way of life is worth living.

3. We should remember that most habits are easier to adopt and cultivate in the earlier years; however, bad habits developed earlier are very difficult to get rid of later. As it is said that well begun is half done, it is important to nurture good behavior in our children from the beginning; which means the young parents need to adopt Islamic Lifestyle sooner than later.

4. We should note that in their formative years, children learn by copying or following directions. However, as they grow older, we need to train them to make right choices on their own. As it is said, give a man a fish and you feed him for a day, but teach him how to fish and you feed him for life. The children need to learn to differentiate between right and wrong and the consequences thereof so they can make the right choices on their own.

5. We need to be consistent and constant in our parenting efforts. The importance of both parents being on the same page and working toward the same goal with a mutually supportive and harmonious approach can not be overemphasized. Serious differences and disputes between parents are damaging to the children emotionally as well as psychologically.

In short, proper parenting requires thoughtful planning and preparation. Our young parents or parentstobe should plan and prepare for the critical lifestyle transitions; first from their playful, selfcentric, bachelor lifestyle to a married lifestyle that deserves adjustments, give and take, and sharing and caring for the spouse as well as the inlaws, and then to a more mature and responsible, family centric lifestyle once they are blessed with children. Throughout these transitions, they need to be realistic about their ambitions, expectations, and challenges that lie ahead. For proper preparation, they need to understand Islamic teachings and seek sound advice from competent sources. They may get in trouble if they only talk to their peers and friends. They should consult more mature and knowledgeable elders and embrace them as mentors.

4.0 Some Islamic Principles:

Now, let us look at some critical Islamic principles

for raising children. Our western society prides itself for freedom. But, with freedom comes the responsibility of choice. Islam shows us right from wrong and guides us to the path of making the right and responsible choices.

4.1 Supplications (Dua):

First and foremost, our parenting efforts must start with supplications to Allah. The Holy Qur'an teaches us to pray for pure offspring in the words of Hadhrat Zachariahas: My Lord, grant me pure offspring from Thyself. *(AlImran, 3:39)*

So, the notion of raising Ahmadi children should be on our minds even before our children are born. We should be praying for not only our children but also for our spouses and ourselves. As I recited in the beginning, we should pray:

Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous. *(AlFurqan, 25:75)*

4.2 Prayers (Salaat):

We should be focused on teaching and training our children to love Allah, pray to Allah, and trust in Allah. We find in the Holy Qur'an that Hadhrat Ibrahimas used to pray: My Lord, make me observe Prayer, and my children too. *(Ibrahim, 14:41)*

Similarly, the Holy Qur'an teaches us: Enjoin Prayer on thy family, and be constant therein. *(Ta Ha, 20:133)*

Now, there is a narrow window of formative years to accomplish this in. And, it will happen naturally if the children see their parents and elders doing so. In the beginning the children will playfully pick up the habit of praying by just copying their parents. The Holy Prophet ﷺ said that at age 7, the parents should formally inspire their children to join in prayers. At age 10, as they get exposed to other interests and may get distracted, the parents should admonish them to be regular in daily prayers. However, after age 12, the parents may only remind them about it. If the parents heed this advice, they will not have to anguish later on.

Hadhrat Khalifatul Masih IVra used to say that he learned to be regular in daily prayers because his mother insisted on observing the daily prayers, ontime, in congregation, in the mosque. In his early childhood she had him lifted off his bed and put under water if he did not wake up for Salaatul Fajr. Strict adherence to the five daily prayers fosters discipline, responsibility and purity in children.

Initially, ensuring punctual observation of the daily prayers is important. Later on, by the Grace of Allah, the quality of their prayers will improve and their love for and trust in Allah will naturally follow. And finally, according to the Holy Qur'an, their prayers will safeguard them against indecency and evil. *(AlAnkabut, 29:46)*

4.3 Company of the Truthful:

We should watch the company our children keep. The Holy Qur'an teaches us:

Be with the truthful. *(AlTauba, 9:119)* Here again, if we as parents are truthful and keep company with the truthful, our children will naturally follow. It is said that a man is known by the company he keeps. In the past it meant the physical company. Today, however, it is also the virtual company we keep. With the advent of the ubiquitous electronic

gadgets, the temptation is to mindlessly spend more time in the virtual company than some time in the purposeful physical company. We can waste our free time on TV, DVDs, IPods, MySpace, YourFace, Youtube, and Chat rooms; or invest our precious time in the Remembrance of Allah, the mosque, purposeful readings, meaningful discussions, watching MTA, and getting to know the truthful.

Unfortunately, we have the propensity to take the easy way out. Most of us have relatively easy access to this irresistible virtual world. But, it is insane and a slippery slope. On the other hand, the company of the truthful and pursuit of some larger than life goal seem difficult and boring. It is a struggle and requires high resolve and serious forethought. While modern technology is wonderful and unavoidable, it is the end to which we employ it that is of the essence. It can provide easy and affordable access to the company of the truthful. So, for starters, the key word is balance. Till we can instinctively embrace the company of the truthful, the least we should do is be highly selective and strike a balance between the mundane and the sublime. To motivate ourselves for this difficult choice, we need to take a hard look at the long term consequences of our preferences and priorities. Would our choices result in fantasies, frustrations and desperation or would they result in ambition, exuberance, and satisfaction? What behavior would our choices drive in us and in our children? Another way to make the right choice is to ask, would I do this if my parents or others were watching?

If we become truthful, be in the company of the truthful, and buy what we need rather than whatever is available or affordable, we will be able to influence our children to be truthful, keep company with the truthful, and make proper use of the modern technology. As parents, we should be our children's first and foremost company. If we develop a bond of mutual understanding, respect, compassion, trust and confidence with our children, they won't need to look elsewhere for company.

4.4 Wisdom:

We need to do parenting with wisdom. According to the Holy Qur'an:

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. *(AlNahl, 16:126)*

Wisdom demands moderation. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم said: Moderation is best in all affairs. When parenting we need to find a balance between negligence and indulgence, and trust and suspicion. Similarly, we need to know the difference between advising and nagging, and monitoring and snooping. This is especially critical when the children are in their adolescence.

Wisdom also demands that we 'know' our children by getting personally involved in their lives with mutually respectful, frank and honest communication. We must know their friends, interests, aspirations, challenges, preferences, priorities, and tendencies. We should coach, assist and support them in solving their problems. However, the focus of our parenting should be islaah, that is, behavioral reformation. We should evaluate and rethink our parenting approach if our actions or comments appear to be resulting in contemptuous or rebellious reaction in our children. We should be firm but polite with them.

On the other hand, we should know our own limitations and seek appropriate professional help, if necessary, for the physical and mental health of our children in a timely manner. A stitch in time can save nine; any procrastination in this regard can have serious consequences.

Wisdom also requires proper anger management. At times, parenting can be very stressful, frustrating, or at times enraging. Some situations can easily spin outofcontrol.

At such times, we need to swallow our pride, exercise selfcontrol, and refrain from meaningless threats and verbal or physical abuse.

The Promised Messiahas عليه السلام said:
An individual with selfrespect and selfcontrol, who is also forbearing and dignified, has the right to correct a child to a certain extent or guide the child. But a wrathful and hotheaded person who is easily provoked is not fit to be a guardian of children. *(Malfuzat, vol. 2, p. 4)*

Regarding the corporal punishment, the Promised Messiahas عليه السلام said:
Beating of children is an act which can be termed as a sort of polytheism (shirk).
It actually means that the illtempered person makes himself a partner of God in giving guidance and sustaining the creatures.

I wish that, instead of punishing children, parents would resort to prayer, and would make it a habit to supplicate earnestly for their children as the supplications of the parents for their children are particularly accepted by God.
(Malfuzat, vol. 2, p. 4)

4.5 Fair Treatment:

Islam teaches us to treat our children fairly and respectfully. The Holy Prophetsa صلى الله عليه وسلم said: Respect your children and cultivate good manners in them. *(Ibne Majah)*

Each child has a unique nature and a distinct set of strengths and challenges. As such, each child deserves a unique parenting approach. What works for one child may not work for another. However, no child should have any complex about his or her sibling being the favorite child.

Hadhrat Nu'man ibn Bashirra relates that his father took him to the Holy Prophetsa and said: I have gifted one of my slaves to this son of mine. The Holy Prophetsa asked: Have you done this for all your children? He answered: No. The Holy Prophetsa said: Be mindful of your obligation to Allah and do justice between your children. Do you desire that your children would behave equally well towards you? He said: Certainly. The Holy Prophetsa said: Then why don't you?
(Bukhari & Muslim, #1779/p297)

4.6 General Behavior:

Regarding general behavior and attitude, Islam teaches us to: Vie with one another in good works. *(AlBaqarah, 2:149)* So, we need to inculcate in our children a competitive attitude and a mindset of doing their best in everything good, particularly in learning religious and secular knowledge.

The Holy Prophetsa said: Acquisition of knowledge is obligatory upon every Muslim man and woman. (Baihiqi) We should nurture a knowledgecentric culture not moneycentric. Our children should not get distracted from their long term educational and

professional goals due to their short term money making opportunities.

As humble followers of the Seal of the Prophets ﷺ and the Messiahas of this age, we and our next generations need to be the moral and spiritual leaders of the world, and for that we need to excel others in religious and secular knowledge.

5.0 Jama'at Role:

Now, what role can and should the jama'at play in raising Ahmadi Children? The best thing the jama'at can and does do, under the divine Institution of Khilafat, is to invite us all to volunteer our time and services for it. What we can gain from jama'at is directly proportional to what we invest in it. If we wish to raise our children properly, we should selflessly serve the jama'at with our families. Active participation in jama'at and auxiliary activities provides a meaningful alternative to the wasteful activities in a healthy social environment. And, with the current technology, distance should not be an issue. We can participate through MTA, emails, teleconferences, and the like.

6.0 Conclusion:

We must remember that our children are but a sacred trust with us from Allah and raising children is a very serious, difficult and humbling undertaking. Allah warns us in the Holy Qur'an: Prove not false to your trusts knowingly; and know that your possessions and your children are but a trial. *(AlAnfal, 8:2829)*

Parenting requires infinite patience and prayers. The Holy Qur'an teaches us:

Seek help with patience and prayer. *(AlBaqarah, 2:154)* At times, when we may seem to run out of ideas and answers we should pray: Our Lord, perfect our light for us and forgive us. *(AlTahrim, 66:9)*

I am acutely aware of the overwhelming nature of this tremendous responsibility. However, we must recognize that no matter how hard and sincerely we may strive, at the end of the day it is merely the Grace and Mercy of Allah that will save our children and keep them on the right path.

I will conclude my humble submission with a couple of statements of the Promised Messiah عليه السلام that say it all. Hadhrat Aqdus عليه السلام said:

I pray for my children and require them to follow a broad set of rules of behavior and no more. Beyond this I put my full trust in Allah Almighty with the confidence that the seed of good fortune inherent in each of them will flourish at its proper time. *(Malfuzat, vol. 2, p. 5)*

Similarly, Hadhur عليه السلام said:

There are certain prayers that are a daily routine for me. I pray for myself that God may let me do the kind of things that would manifest His honor and grandeur and He may make me fully resigned to His will. Then I pray for my wife that He may grant me children through her who may prove to be the coolness of my eyes and who may live their lives in perfect accordance with the will of God. Then I pray for my children that God may make all of them servants of His religion. *(Malfuzat, vol. 2, p. 4)*



Relationship of Companions of the Promised Messiah عليه السلام with Allah the Almighty

Professor Asif Ali Parvez

[This essay achieved third position in the Majlis Ansarullah UK 2020 essay competition.]

Allah the Almighty says in Holy Qur'an, chapter 2 verse 187.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

The proof of relationship with Allah the Almighty is that Prayers of the righteous people are accepted by Him. Righteous people listen to His commandments, believe in Him and follow the right path described by Him.

Speech of Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib, Khalifatul Masih II رضي الله عنه on Taluq Billaah (Relationship with Allah)

Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib, Khalifatul Masih II رضي الله عنه gave a speech on the topic of "Relationship with Allah" (Taluq Billaah). It is a wonderful speech. The key message is that a relationship can be established between a human being and Allah. A human being can build relationship through prayers and abiding by His commandments. The relationship of Allah is that He listens to the prayers and becomes protector against all enemies.

[Ref: Speech on 28th of December 1952 on topic Taluq Billaah by Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib, Khalifatul Masih II رضي الله عنه].

Relationship of companions of the Promised Messiah عليه السلام with Allah the Almighty

When Allah sent the Promised Messiah عليه السلام, He granted him righteous and dedicated companions. These companions got the training and learning from the Promised Messiah عليه السلام. Thus they were able to build relationship with Allah.

I shall describe some incidents of companions of the Promised Messiah عليه السلام demonstrating their relationship with Allah the Almighty.

Hazrat Amman Jaan Nusrat Jahan Begum رضي الله عنها - wife of the Promised Messiah عليه السلام

Hazrat Amman Jaan رضي الله عنها had close relationship with Allah. She always believed in prayers. I would like to mention an incident when the Promised Messiah عليه السلام was about to die. The date was 26th May, 1908. She prayed very humbly for his life. When she realised that he was about to pass away and that was the decree of Allah, she prayed:

"O my beloved Allah, he is going to leave us but You do not leave us at all".

The ladies who were present in the room, started crying in a loud voice but she stopped them to do so. She told them to accept the decree of Allah and be patient. She said that he was her husband who has died and she has accepted the decree of Allah and she is going to show patience.

Later she gathered her children and said to them:

"Children! Do not think that your father has not left anything for you. He has left a great treasure of prayers for you and you will get this reward at appropriate time".

How much trust she had in Allah! The prayers were accepted as 2nd, 3rd, 4th and 5th Caliphs are from progeny of the Promised Messiah عليه السلام.

(Ref: Seerat Hazrat Amman Jaan Author: Sahibzadi Amtul Shakoor page 9-10)

Hazrat Maulvi Nur-ud-Din Sahib Khalifatul Masih I رضي الله عنه

Hazrat Maulvi Noor-ud-Din رضي الله عنه was the first, amongst the companions, who took Bai'at at the hand of Hazrat Mirza Ghulam Ahmad, the Promised Messiah عليه السلام. He was in deep love and respect of the Promised Messiah عليه السلام). I would like to narrate an incident which shows that how deep he has relationship with Allah the Almighty. Once the Promised Messiah عليه السلام went to Delhi (India) on 22nd October 1905. His father in Law, Hazrat Mir Nasir Nawab Sahib رضي الله عنه became ill. Hazoor عليه السلام thought that if Hazrat Maulvi Noor-ud-Din رضي الله عنه could come to Delhi then he would be able to treat Hazrat Mir Nasir Nawab Sahib رضي الله عنه. He asked somebody to send a telegram to Qadian. The person who sent the telegram wrote it as "Urgent". When Hazrat Maulvi Noor-ud-Din Sahib رضي الله عنه received this telegram, he immediately decided to go to Delhi. He did not go to his house. He even did not had money for the train ticket. However, he had so much trust in Allah that he thought He will make the arrangements. When he reached to a town called Batala, he saw a very rich Hindu waiting for him. The Hindu said that his wife was extremely sick and if he could go to his home to treat his wife. Hazrat Maulvi Noor-ud-Din رضي الله عنه replied that he was going to catch a train to go to Delhi. The worried husband said that he could bring his wife to the station and so he did. Hazrat Maulvi Noor-ud-Din رضي الله عنه examined her and wrote a prescription. The rich Hindu bought the ticket for Delhi and presented him a large amount which was more than sufficient for his needs.

If we analyse this incident this shows that Hazrat Maulvi Noor-ud-Din رضي الله عنه had full faith that Allah would make the necessary arrangements. What a wonderful example of relationship with Allah the Almighty!

[Ref: Hiat-i- Noor Author Abdul Qadir Sahib Page 273-275 and Hazrat Maulvi Noor-ud-Din رضي الله عنه page 99 written by Sir Zafrullah Khan رضي الله عنه]

Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib, Khalifatul Masih II رضي الله عنه

Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه was son of The Promised Messiah عليه السلام. He was the one who is known as "The Promised Reformer". He was blessed, after his forty days prayers in isolation, to the Promised Messiah عليه السلام.

The incident I want to mention is the time when a Christian priest Martin Clark made a false case against the Promised Messiah عليه السلام. Hazoor عليه السلام asked many of his companions to pray. He also asked his son who was at a relatively young age. He saw a vision that there are police officers who have encircled his house. He saw that the Promised Messiah عليه السلام had been taken to an underground room. They have put burning material made of cows dung around him and are trying to start the fire. However, as much as they did, the fire could not lit. Naturally he was very worried. When he looked at the door, he saw a writing

"Those who are devoted to Allah the Almighty, fire cannot burn them"

This was a glad tiding from Allah that although enemies would try their utmost, but they were bound to fail in their plan. Exactly that is what happened and allegation against the Promised Messiah عليه السلام proved to be false. Also it showed that as he was "The Promised Reformer", Allah had a very special relationship with him even in his childhood.

(Ref: Life History of Hazrat Fazal Ummer Book No 1 Page 153-154; written by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمه الله تعالى)

There is another incident which was related by his wife Hazrat Mehr Appa Sahiba. She said that one evening we were having dinner together. This was the year 1953 when riots took place against Ahmadiyya Muslim Community. Many Ahmadies were arrested including Hazrat Mirza Sharif Ahmad Sahib رضي الله عنه and Hazrat Mirza Nasir Ahmad Sahib رحمه الله تعالى. She said to Hazoor رضي الله عنه that here we are eating meal and we do not know in which condition they are? Hazoor رضي الله عنه replied:

"May Allah have mercy on them. As they have not committed any crime, I am confident that blessing of Allah will be with them."

Then he went to the next room and prayed for their release from jail. He prayed from bottom of his heart. His family members could listen to his cries in the prayers. Allah accepted his prayers. The next day a telegram came with glad tiding that both Hazrat Mirza Sharif Ahmad Sahib رضي الله عنه and Hazrat Mirza Nasir Ahmad Sahib رحمه الله تعالى were released without any charge.

(Ref: Alfazal Fazal-i- Umer Number date 26th March 1966 page 1 & Life History of Hazrat Fazal Ummer Book No 5 Page 68 written by Abdul Basit Shahid).

If we look at the life of Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib رضي الله عنه, he was guided by Allah through prayers. These include when at early days of his Khilfat, some prominent Ahmadies refused to take his Bai'at or when Tehrik Ahrar wanted to crush Ahmadiyyat or when new centre Rabwah was established after migration from Qadian. A long article or perhaps a book can be written to show extraordinary relationship of Allah with him.

Hazrat Doctor Mir Muhammad Ismail Sahib رضي الله عنه

Hazrat Doctor Mir Muhammad Ismail Sahib رضي الله عنه was brother in law of The Promised Messiah عليه السلام. He was a very pious and righteous person having special relationship with Allah. He has narrated a miraculous incident which was published in Daily Alfazal 3rd November 1936.

He wrote that when he finished his Ishaa prayer and ready to go home, all of sudden he heard a voice saying:

"Where are you going to leave my house? This is unique time which you will never get again".
He stopped and started climbing back using the stairs. The voice came again and asked him to use the old stairs which the Promised Messiah عليه السلام used while coming to the mosque. It was a narrow staircase. He stepped on it but in such a way that he cleaned and prostrated at each step. It took him nearly an hour to climb up the stairs.
He stared praying in the mosque and humbly requested forgiveness from Allah. The voice came: "Free!"

Hazrat Mir Sahib رضي الله عنه humbly inquired that what could he present? Whatever he had, was granted by Allah. The voice came: "Life and another dearest thing"

He kept on praying throughout the night. When he was sitting, he felt that someone had walked behind him slowly. When he looked up, he saw a big mirror placed in front of him. He looked at the mirror and all of a sudden an extra ordinary bright light appeared in the mirror. The light was beaming like full sun at noon. Then slowly it went back. It was very fascinating experience. He realised the Allah wanted to show his manifestation to him. What a high status of relationship he had with Allah the Almighty!
Next morning, he decided to give his house to Ahmadiyya community in Islam which was later used as office of Daily Alfazal. When he went home, he picked his young daughter Mariyam Siddiqa and prayed for her. He had the intention that her daughter would dedicate her life in the way of Allah. This wish was fulfilled when Hazrat Mirza Bashiruddin Mahmud Ahmad Sahib, Khalifatul Masih II رضي الله عنه married her in 1935. She has done tremendous service in training ladies. She attained a very high status of righteousness.
When the time of his death was nearer, he saw a hand in a vision and then the hand turned into the word "Allah". He analysed the numbers associated with the word "Allah" which is 66. He came to the conclusion that he was told by Allah that his death will be at the age of 66 and that is what exactly happened. He was born on 18th July 1881 and died on 18th July 1947, exactly 66 years! Can somebody say that it was a coincidence? I believe that since he had very special relationship with Allah the Almighty, He told him precisely about his age.

(Ref: Article written by Hazrat Mir Muhammad Ismail Sahib رضي الله عنه, published in Daily Alfazal 3rd November 1936)

Hazrat Mufti Muhammad Sadiq Sahib رضي الله عنه

Hazrat Mufti Muhammad Sadiq Sahib رضي الله عنه was also a devoted companion of The Promised Messiah عليه السلام. He was sent as Missionary to United Kingdom. While on the ship, he had a desire to stop at France. He made a request to the Captain of the ship. His answer was that he should have a certain amount of money. When he counted his money, he was short of two pounds. Hazrat Mufti Muhammad Sadiq Sahib رضي الله عنه stood for prayer before Allah the Almighty and prayed from bottom of his heart for help. Apparently it was impossible as he did not know anybody on the ship from whom he could borrow money. However, he had firm belief in Allah and was

sure that He will miraculously help him. All of a sudden the ship stopped in an emergency at a place where it had no intention to dock. Hazrat Mufti Muhammad Sadiq Sahib رضی اللہ عنہ requested captain to let him leave the ship so that he can find an Ahmadi at that place. The Captain refused to do so.

All of a sudden, he saw a small boat approaching the ship. An Ahmadi, Haji Abdul Karim Sahib was on the boat. He came on the ship and told him that he knew that Hazrat Mufti Muhammad Sadiq Sahib رضی اللہ عنہ was on his journey to United Kingdom. He thought that he might be able to meet Hazrat Mufti Sahib رضی اللہ عنہ. When he saw the ship docked, he hired a boat to come to the ship. He presented two ponds to Hazrat Mufti Sahib رضی اللہ عنہ as a gift. What an excellent example of the acceptance of prayer! This shows that relationship of Hazrat Mufti Sahib رضی اللہ عنہ , a companion of the Promised Messiah علیہ السلام with Allah the Almighty

(Ref: Lataif Sadiq Page 65-66)

I want to quote another incident which happened while travelling on this ship. As it was the time of the world war, one day captain summoned all passengers and told them that they were entering in the most dangerous part of the sea. The submarines of the German army could attack the ship to sink it. If it happened, he would blow a whistle. All passengers should take refuge in these boats and save their lives. Hazrat Mufti Muhammad Sadiq Sahib رضی اللہ عنہ went to his room and prayed with deep conviction to Allah the Almighty for the safety of the ship. At night he saw a vision that an angel is standing and said to him:

"Sadiq! This ship will reach safe and sound to its destination"

With full confidence he informed the Captain and the passengers that ship would not be attacked and would reach to its destination. Captain and the passengers were surprised and inquired him how could he knew? He answered that Allah has informed him. On the way, they saw wreckages of many ships who were sunk by enemy submarines but his ship was miraculously saved by Allah. This is a shining example that Allah the Almighty listens to the prayers of His humble and righteous servants showing His relationship.

(Ref: Lataif Sadiq Page 130-131)

Hazrat Hafiz Roshen Ali Sahib رضی اللہ عنہ

Hazrat Hafiz Roshen Ali Sahib رضی اللہ عنہ was a devoted companion of the Promised Messiah علیہ السلام. He was very keen to increase his religious knowledge. The incident which I want to narrate is extraordinary. Hazrat Maulvi Noor-ud-Din رضی اللہ عنہ, narrated that once Hazrat Hafiz Roshen Ali Sahib رضی اللہ عنہ ate the spiritual dinner during my lecture. He ate Kebab and bread cooked in oil while awake.

(Ref: Badar 31st October 1912)

The detail of this incident is mentioned by himself. He said that once he had not eaten any food. He was waiting for the lecture of Hazrat Maulvi Noor-ud-Din رضی اللہ عنہ. Although he was very hungry but he decided to carry on listening to the lecture. He tried his best to be very attentive but his ears and eyes could not hear or see anything. He visualised that someone has presented before him Kebab and bread cooked with oil. He ate so much that he was not hungry any more. After this, his

condition became normal and he could see and hear. However, he was not hungry any more. He felt that he had a full meal and he became very fresh. Yet, this is a fact that he did not leave the lecture at all.
(Ref: Badar 31st October 1912)

This is an extraordinary treatment by Allah. This shows that Hazrat Hafiz Roshen Ali Sahib رضي الله عنه had a special relationship with Allah who fed him in a miraculous way. No science can explain this incident but it has happened. So no one should have any doubt about this incident. This was a miraculous example of relationship with Allah Almighty.

Mother of Hazrat Chaudhry Muhammad Zafrullah Khan Sahib رضي الله عنه

The ladies companions of the Promised Messiah عليه السلام also had relationship with Allah the Almighty. I want to mention the mother of Hazrat Chaudhary Muhammad Zafrullah Khan Sahib رضي الله عنه. She had in depth belief in prayers. Allah also showed her love through vi-sions. In 1934, she saw a vision and narrated it to Hazrat Chaudhary Muhammad Zafrullah Khan Sahib رضي الله عنه. She saw that a globe of light was oscillating through the window of her room like a pendulum of a clock. When it reached in the middle of the window, a very majestic voice came saying:

"Shall be Chief Justice Zafrullah Khan, son of Nasrullah Khan"

The globe oscillated towards left and then came towards right. The same words were re-peated very emphatically. This phenomena was repeated third time.

In this vision, she was shown that one day Hazrat Chaudhary Muhammad Zafrullah Khan Sahib رضي الله عنه will be the Chief Justice by decree of Allah. Although he became a judge of Feder-al Court of India but was not the Chief Justice. This vision was fulfilled in 1970, when he was elected as the President of the International Court of Justice. Nobody on this earth could make such a claim which was shown to his mother. This demonstrates a true rela-tionship of a lady with Allah the Almighty.

[Ref: My mother page 53 – written by Chaudhary Muhammad Zafrullah Khan Sahib رضي الله عنه]

Conclusion

In this short article, I could cover just a few companions of the Promised Messiah عليه السلام. The fact is that most of his companions had a special relationship with Allah the Almighty. The companions of the Promised Messiah عليه السلام had similar status as of companions of the Holy Prophet (Peace be on him) as mentioned in the Holy Qur'an, chapter 62 verse 4.

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۗ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ

And among others from among them who have not yet joined them. He is the Mighty, the Wise.
May Allah enable us to follow the footstep of the companions of the Promised Messiah عليه السلام. Amin.



Baitul Ehsan Region - Tabligh Forum

Baitul Ehsan region hosted a Tabligh Forum on 21st February 2021. Promotional posters and Zoom links were distributed to all Ansar through local muntazmeen. Programme started with recitation of Holy Qura'an by Syed Isa Sahib followed by introduction by Syed Mashhood Ahmad Sahib. A power point presentation on allegations of the Promised Messiah was conducted by Mashhood Butt sahib.

In total there were 34 attendees to this Tabligh Forum. At the end a question answer session was also conducted.



Baitul Futuh Region - Daiyaan-e-IlaAllah Class

Regional Daiyaan-e-IlaAllah class was taken by Imam Naseem Ahmad Bajwa Sahib, Baitul Futuh Region Missionary on Sunday 11 April 2021. He covered the topic of Unity of God. Imam Sahib explained about the subject from the Holy Qur'an and Bible, as mostly the people of previous books associated partners with Allah. Imam Sahib gave several references on the subject and asked to memorise these. Before the meeting, Regional Nazim Ala Dr Tayyab Ahmad Mansoor Sahib requested Imam Sahib to guide how to get a Baiat. Imam Sahib suggested that on the Regional Daiyaan-e-IlaAllah Class day, all attendees should offer Tahajjud prayer, give Sadqa and write to Huzur-e-Anwar (May Allah be His Helper) and then we will pray in the class as well. So after Imam Sahib's class, Imam Sahib led a 20 minute long silent prayer with the attendees. And by the Grace of Allah, these prayers were accepted and within April 2021, Baitul Futuh Region was blessed with a Bai'at, Alhamdolillah (details are given below). 32 devices from all seven Majalis of Baitul Futuh Region logged in Alhamdolillah.

Baitul Futuh Region - Interfaith Forum





An Interfaith Tablīgh Session of Baitul Futuh Region was held on Saturday 27th March 2021 on the topic of Topic: "The Role of Faith During the Pandemic". Programme started with the recitation of the Holy Quran with Translation by Tanveer Ahmad Tabassum sahib. Welcome Remarks & Virtual Tour of the Baitul Futuh Mosque was given by Dr Tayyab Ahmad Mansoor, Nazim Ala, Baitul Futuh Region. Rev Dr. William Elwin Masih Pastor, Author, Founder of CARE (Christian Association for Raising Education) and Go & Save Ministries addressed the event. Imam Rabeeb Ahmed Mirza Imam of the Ahmadiyya Muslim Community, served in Liberia, Spain and the Republic of Ireland, currently Imam of the Baitul Wahid Mosque in Feltham presented Ahmadiyya Muslim Point of view. Concluding remarks were given by Zia Ul Rehman Sahib, National Vice President, Ahmadiyya Muslim Elders Association UK. After a brief Question and Answer session, event concluded with the silent prayer. Total attendance was 68 (including 3 guests).

Birmingham West Majlis - Local Ijtema

Majlis Ansarullah Birmingham West held their local Ijtema on 25th April 2021 via Zoom.



The theme of this year's Ijtema was "**Taqwa**". The preparation for the Ijtema began about a month ago. An organising committee was formed, chaired by the Nazim-e-Ala Ijtema, Chaudhry Imtiaz Ahmed sahib. This organising committee had been eagerly working to organise the upcoming Ijtema to make it memorable experience for all Ansar. The following academic competitions were included in the Ijtema.
Tilawat, Nazm, Prepared speech Urdu, Extempore speech Urdu, Prepared speech English and Extempore speech English. Ansar Participated in these competitions with great enthusiasm.

Opening session started at 10.30am with the recitation of the Holy Quran, followed by translation by Alyas Ahmad Sahib. Then a beautiful poem was recited by Shakil Anjum Rana Sahib in the love of the Holy Quran. The pledge was repeated by Zaeem Sahib (Mirza Muzaffar Ahmad).
Guest speaker Imran Minhas sahib (Nazim Tajneed) delivered his speech on the topic of blessing of Ramadhan. This was followed by an English Speech by Humayon Jahangeer Khan Sahib Murabbi-e-Silsa on the topic of Taqwa.
Ijtema ended with silent prayer.

Slough Majlis – Ashra e Tabligh

19th – 28th March 2021



Tabligh Committee Meeting

Tabligh Committee Meetings was held on 15th March and was attended by all 5 members. The progress of the department was analysed. The plan was made for Ashra Tabligh, the Interfaith event to be held during the Ashra and to motivate members to take active part in social media campaigns via Twitter Accounts.

Each of the Committee member was assigned with the 5 Ansar members to inform and encourage them to take active part in various activities during the Ashra and to keep in touch with them to collect report afterwards.

Contact with members

During the Ashra, Muntazim Sahib Tabligh contacted 49 members (100% active Ansar) and spoke to every member one by one to inform them about the activities being carried out in Ashra including the interfaith event and to motivate them to invite their guests for the event. He also sent the link and poster for the programme to all as a personalized message and the template to invite the guest.

Tahajud Prayer at home

Members were encouraged to offer Tahajud Prayers at their homes on 19th March. The members of Majlis Ansarullah were kept on reminding through phone calls and group Whats App messages. 18 members offered Tahajud Prayer on the day.

Letter to Huzoor-e-Anwar (aba)

Members were encouraged to write a letter to Huzoor-e-Aqdas (aba) during the Ashra. They were also supplied with a template letter, both in Urdu and English, to write for prayers specifically with regards to Tabligh activities.

Voluntary Fast

Members were also reminded and encouraged to offer Nafli Fast on Monday and/or Thursday during the Ashra. They were also updated with the Sehri timings.

Social Media Campaign and Promised Messiah Day

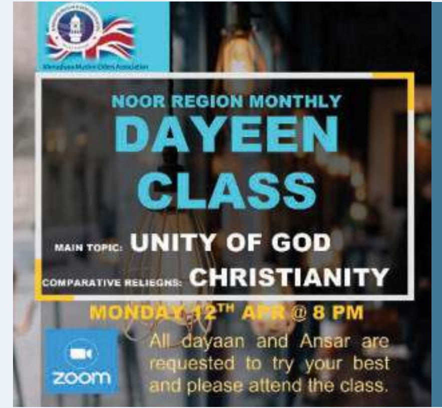
22 members of the Majlis have got their Twitter Accounts and they were kept on updating for various tweets from the Centre during the Ashra in general and on Hazrat Promised Messiah (as) Day in special.

Interfaith event

An interfaith event was arranged on 27th March in collaboration with the local Jama'at. The evert was attended by 55 non Ahmadi guests and was on air via local Jama'at YouTube channel. The total attendance for the event was 109. The programme was attended by the local mayor and different representatives of the local charities and Tabligh contacts.



Noor Region – Tabligh Class



Majlis Ansarullah Noor Region held a Tabligh Class on 12th April via Zoom. Professor Muhammad Nawaz Sahib started the class with silent prayer.

Professor Sahib introduced the topic of The Unity of God and the comparison with Christianity. Professor Sahib explained how the logic of the Holy Quran confirms there is no contradiction throughout the whole universe and this confirms the unity of God as the Supreme Creator.

Professor sahib continued to explain that all the original scriptures revealed previously did not provide any form of guidance disproving the Unity of God – these scriptures confirmed a Single Creator and the Oneness of God – over time, the religions have added their own interpretation of these scriptures.

The key point raised was that if there was more than one God, then there has to be a contradiction in the universe and laws of nature – as we do not see this, it is a clear proof on the existence of one God.

The final part of the class was a very interactive question and answer session.
A total of 34 Ansar attended the session.

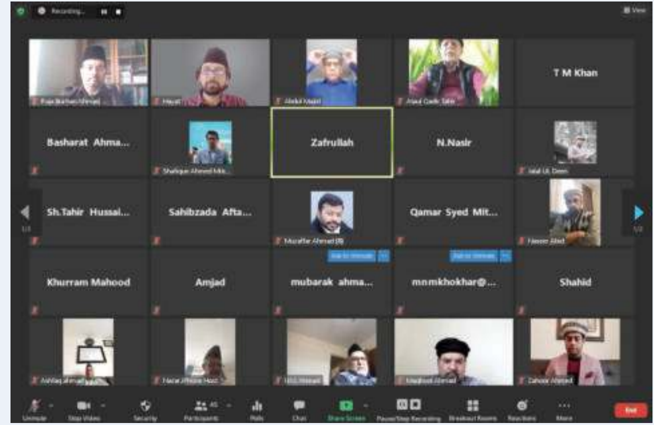
North East Region- Daiyaan-e-IlaAllah Class



Majlis Ansarullah North East Region held their first Daiyaan-e-IlaAllah class on the 14th March 2021. Participation was 39 members from12 Majlis.
Host Idris Yousaf sahib gave brief overview of the event and opened the session.

Programme started with Tilawat and Urdu and English Translation by Anwar Virik Sahib.
Maulana Sabhat Kareem Sahib presented his talk both in English and Urdu on the Existence of God, he used his presentation to explain how God existed and how Islam shows the proof in the Quran.
Maulana Tahir Selby Sahib introduced the religion on atheism, and presented his talk in English he discussed their beliefs and compared their different characteristics and also presented on how to approach them in a manner and show how God exist, through Science and Islam.
A question answer session was also held.
Idris Yousaf then introduced Naib Qaid Tabligh Khalid Ahmed Sahib to say a few words and vote of thanks.
Naib Qaid Tabligh Khalid Ahmed Sahib thanked all the participants and speakers. He also reminded us of upcoming Tabligh Ashra and our duties.
Programme ended with silent prayer.

Noor Region - Virtual Taleem Rally



Alhamdulillah, on 28th March 2021, Noor Region held its first Virtual Taleem Rally successfully via zoom.

We had been planning this event for a while. Our committee members had a formal meeting regarding this blessed event on 14th February 2021 where we decided to arrange competitions for Tilawat, Nazm, Urdu speech and English speech. Committee members were allocated their duties regarding organising the event by taking names of participants, arrangement of judges, hosting the program, preparing e-poster, achieving high attendance, and managing time to run the program smoothly.

On the day, the program started with the recitation of Holy Qura'an by Mr Alhussein Fadel. Followed by English translation by Mr. Muzaffar Mansoor and Urdu translation was given by Mr. Zahoor Ahmed. Nazim-e-Aala Noor Region; Hayat Muhammad Mirza led the Pledge and a melodious nazm was recited by Mr. Saleem Ahmad Sabir. Nazim Taleem Noor Region; Mr. Mubarak Ahmad presented the rules for academics.

After break for lunch and Namaz, session was resumed at 2:30 pm; we were blessed to have Qaid Taleem Mr Raja Burhan Ahmad with us, who chaired the concluding session. Mr Zafrullah Ahmedi recited the verses of the Holy Quran along with translation. Qaid Taleem led the pledge and Mr Naseer Ahmad Abid recited the nazm. Raja Burhan sahib delivered the concluding address and programme ended with silent prayer. A total of 48 Ansar participated in academic competitions



Qiadat Tabligh – Ashrah Tablīgh Report

Ashrah Tablīgh

By the grace of Allāh, Majlis Ansārullah UK celebrated National Ashrah Tablīgh from 11th to 20th December 2020. The before start of Ashrah, Qiādat Tablīgh gave detailed plan of Ashrah to Regions. The plan for every Region was to organise a Tablīgh Conference; for Majālis to select minimum of five Ansār as Da'īān Khusoosi and submit their names to Qiādat Tablīgh; for individual Nāsir the target was to increase contacts with at least five neighbours and give them **Seasons Greeting Cards** that were published by Majlis Ansārullah UK or Jama`at Ahmadiyya UK. In regard to Social Media, the target given to Majālis and Regions was, 25% of Tajnid to have twitter accounts and take part in National Twitter Campaign.

- Alhamdulillah, 1,910 Ansār brothers took part in different Tablīgh activities during the Ashrah.
- 12 out of 18 Regions through out the UK organised Online Regional Interfaith Tablīgh Conferences. Objectives of these conference was to discuss the issues faced to the local communities in today's world. Total of 876 individuals including 127 Non-Ahmadi/ Non-Muslims guests attended and watched these sessions live.
- 111 out of 141 Majālis have sent names of five selected Daiyaan-e-IlaAllah (Da'īān Khusoosi) to the centre. The plan is to provide special training to these selected Daiyaan-e-IlaAllah.
- 985 Ansār brothers have distributed 4,692 Season Greeting Card to their neighbours.
- 1,195 Ansār have active twitter accounts at the end of Ashrah Tablīgh. This is around 21% of total Tajnid of Majlis Ansārullah UK. The plan is to involve maximum number of these Ansār in all Social Media Tablīgh Campaigns.
- Central Social Media team created online posters on different commandments of the Holy Qur'ān and shared with Regions. All Regions have taken an active part in this twitter campaign and shared these posters through their Regional Twitter accounts during 10 days of Ashrah. Individual Ansār members through their personal twitter accounts then re-tweeted, liked, shared and commented on these posters.

Below is the ranking received based on different activities in the Ashrah.





Social Media Tablīgh Activities

On Sunday 24th January 2021, a Social Media Campaign was run via Twitter account of Qiādat Tablīgh @UKMuslimsforPeace. The twitter links for the posted material were shared with all Ansār members via WhatsApp groups. As always, Nazimeen Tablīgh and Naib Nazimeen Tablīgh for Social Media were requested to forward the links to all members in their respective Regions and their subsequent Majālis to request them to join as many members as possible to support the campaign.

A summary of the campaign as of 31st January 2021 is as follows:

Retweets	Likes	Comments	Impressions	Engagements
402	378	37	8,347	1,422

Tabligh Day

Qiadat Tabligh Majlis Ansārullah UK organized Tablīgh Day on 20th February 2021. All Nāzimeen Tablīgh were requested to inform Ansār brothers about the activities of Tablīgh Day.

By the grace of God Almighty, Ansār brothers have taken part in the following activities:

- 401 Ansār have written letter to Hazrat Khalifatul Masih V ایدہ اللہ تعالی بنصرہ العزیز for prayers.

- 591 Ansār brothers has contacted 910 neighbours to spread the noble teaching of Islam - Ahmadiyyat.

- Posters were prepared for the occasion of Musleh Maʻud ﷺ Day, which were posted on the Qiādat Tablīgh twitter account (@UKMuslimsForPeace). Ansār brothers retweeted and liked these messages from their twitter accounts and spread the message in large numbers.





Mitcham Majlis-Interfaith Event



Mitcham Majlis organised an interfaith forum on 27th March 2021. Zia Ur Rehman sahib chaired the Interfaith Conference "Role of Faith in Pandemic". Programme started with the recitation of the Holy Quran by Mr Zafrullah Ahmadi. The English translation was read out by Mr Zahoor Ahmad.

The Chair then addressed the participants with his welcome address and briefed on the role of the Ahmadiyya Community and Humanity first during the pandemic and read out the guidance from the spiritual leader of Ahmadiyya Muslim Community, the Supreme Head Hazrat Mirza Masroor Ahmad (may Allah be his helper).

Reverend Dr Akoi Massayan Bazzie delivered his presentation on the role of faith in Pandemic. In his conclusion he said, we should do humanity work to eliminate poverty and hunger together without irrespective of any differences of faith. He said Ahmadi Motto: "Love for all Hatred for None" has always touched him since when he was in the refugee camp at Guinea and he was helped by the Ahmadiyya Community and this is the only way forward/model for the world to adhere to now-a-days.

Mr Tahir Khalid Sahib Missionary gave a very impressive presentation on role of faith during pandemic. He said how the Ahmadiyya Community is working with the key instructions from our beloved spiritual leader our holiness (ATBA) against pandemic. He gave example of Canada that humanity first was the first which came forward and offered their services against pandemic when nobody wanted to work there.

Hon Siobhain McDonough MP said that she always cherished the role of Ahmadiyya Muslim Community in line with their motto: "Love for all and hatred for none".
She specifically mentioned the food stalls, food bank and charity work by Mitcham Ansar in Mitcham Town Centre. She also thanked for inviting her in such a great event.

Mr Roland Ballah, General Secretary of the ULO UK said it is very essential to be alert of what comes after the pandemic, conflicts, financial hardship. Serving humanity requires that we do not rest until the problem is solved.

Mr Paulraj Sivalingam joined from UAE and said thanks for inviting me for the conference. I could understand the adverse effect of the pandemic situation around the world and how much Ahmadiyya is serving to the society - thanks.

A question answer session was also held. 61 members and 15 guests attended the event. At the conclusion of the programme the chair thanked all the speakers, participants and organisers and requested Imam Tahir to lead in the silent prayer.